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to fall sick. All the way home they were given very little to eat and drink. 727 783

When they reached the Salt River they drank all they could. Then an older man raised each one up and ran a well scraped arrowweed down his throat to make him vomit. They then stooped again and rinsed their mouths without drinking. They approached the river still in single file and preserved this order in whatever they did. When the first finished drinking, the second stood on the same spot, and so on.

From this point their sixteen days of purification began. At the Salt River each one bathed. When they arrived at home, they entered the huts prepared for them in the order they had been marching. There they remained fasting for the sixteen days, being given only a little soup of mesquite bean flour, and that only at dawn as the sun barely showed above the horizon. [785]

The program of the sixteen-day period was divided into sets of four days. Beginning with the Salt River crossing, they bathed every morning of the sixteen before dawn. At night, for the second four days, each man daubed his head with a mixture of mud and boiled mesquite bark; for the third set of four, with mud alone; for the fourth set like the first, this was omitted and only the customary morning bath was required.

During this time, a man who had scalped hardly let the scalp out of his hand. Every time he bathed he carried it into the water: when he slept he laid it on his chest. At the end of the whole period he gave it into the keeping of an old man, a former warrior, who as the custodian of all scalps, placed it with others in a large jar stored in the meeting house.

Every evening of the sixteen, old warriors went to the huts to talk to the men undergoing purification. They continued their harangues until midnight. They told them to be kind and agreeable to everyone, not to steal nor beg, not to be lazy.

The hut was left at the end of the sixteenth night. The occupant rose early on the following morning and returned to his dwelling. He did not enter it until just as the sun appeared. He walked in straightway and seated himself at the back, facing the west, with his back to the family. He slept in the dwelling and

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and snatch up bits of wood and stones under the impression they were fish. If he was to be a great warrior, he seized a stick and brandished it, whacking away on a stump. It is not wholly clear that this typifying activity was thought different in nature from the induced dream. A statement suggests otherwise: "they dream how to become good hunters of a particular animal, as jackrabbits, cottontails, deer, or mountain sheep."

Jimsonweed (*Datura*, cmalgapi'ṭ, "deaf ear") was used by any man; usually younger men and boys. The inner portion of the root was chewed and swallowed, a decoction of the mashed leaves was drunk, or the latter rubbed on the body. The part of the plant from which the roots or leaves were taken was not prescribed. "They do not eat much: too much will kill them. It makes them crazy: they will not come close to a person, but sneak away." Beyond the fact that young people took the drug, inquiry failed to reveal any specific parallels to the toloache rite of southern California. Nor were thieves detected under its influence as at Zuñi.

A deliberate quest for dreams, like the vision-quest of northern and eastern Indians, was rare. My informant knew of only two places, two caves, to which one went to get in touch with the spirits. The first cave, on the western (?) side of the Painted Rock Mountains, was the home of a spirit named kukupu'ṇa (hence the mountains were called his house, kukupu'ṇniva). The nature of this spirit was unknown. One can barely creep through the entrance to this cave; far inside is a large room, and the cave extends indefinitely beyond. "Whenever a man wished to be rich or to become a shaman, or have crops prosper, be a good runner, or have many girls about him," he sat in this room facing the opening and holding his right hand out. He prayed for what he desired. Then he heard something coming from the rear of the cave: there was a great draught and the sound of a whirlwind. The spirit put something very cold in the man's hand. He clenched his fist tight and crept out. When he reached home, he avoided fats and salt, "fasting" for four days, and bathing each morning. "Then his wish came true." If the seeker fled from the cave in fear, he would become blind and perhaps insane.